Nation

Volume 3, No.22 • September 27, 1996

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Election News

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THE PREFERENCES OF THE NORTH...

Contents

NEWS

5 Book attacks forestry
Trees: An endangered species?

5 Local election results
Talk of re-election in Waswanipi

7 Students protest move
New CSB office gets cold reception

9 Briefs ☞ "King of the Stadium," Bizarre death in Whapmagoostui

CULTURE

10 Mistissini Culture Camp
Working together

INTERVIEW

15 A chat with Violet Pachano

CULTURE

18 Paying the "price"
...of a convenient world

POETRY

20 Freddy Jolly
More poems on p. 21

Cover photo by JIM WALLACE
Traditional scene

Confronting the future head on

Not since the days of the Great Whale fight have I seen Crees on the streets of a city gathered to protest. It was a group of students banded together to fight the Cree School Board's move to the new Cree building in Old Montreal.

I am neither for or against the move, recognizing the validity of arguments on both sides of the issue at hand (see our news story on page 7). Nevertheless, I felt a surge of pride watching the students that day. I don't know if they or the Cree leaders who they talked to realized the significance of their action.

To me, the protest brought home the words the leadership has used on other occasions itself. That the Crees must no longer have the Indian Affairs mentality. This mentality was to allow others to decide the future for them. Indeed, all Crees have talked of taking back control of their lives. We've been seeing more of this in the past few years. The so-called dissident groups in some communities, the Eeyou Astchee Commission, the Wellness Gathering in Mistissini, the Elders' Council, just to name a few.

Now, the students looking the Commissioners of the School Board in the eyes. It startled a few of them from what I could see.

Something else I could see is that the Cree world is undergoing another change. More and more, we are becoming masters—and mistresses—of our own destiny.

In the past when confronted by the outside world (i.e. La Grande Complex), Crees relied on the few to lead them. Those who knew the outside system and could help Crees walk a path through all the pitfalls. At one point a Cree leader was even referred to as "the benevolent dictator of the North" because of this heavy reliance and responsibility.

Those who were our guides did their job well. Now there are many Crees who understand the paths. I commend those early pioneers for their hard work. No longer are the Crees a passive people who follow blindly. Now we are becoming stronger and through that our leaders will become stronger. The Cree Nation as a whole can only benefit from this.

The students will graduate and they will be knowledgeable and productive members of their respective communities. Every action they took in the protest was peaceful, respectful and within the boundaries of the Cree system. I felt pride witnessing Cree democracy in action when they pleaded their case.

The actions undertaken by the students filled me with hope. As I have said, I am neither for nor against the issue of the move but my pride is for the future that I saw through what they had done.

Indeed, because of them and others of like mind and soul, Cree democracy and our people can only benefit. The king is dead, long live the revolution.

by Will Nicholls

You know how sometimes when you're just about to fall asleep and a really good idea just pops into your head? It could be about anything. An idea for a movie, a song or, in my case, a column. Well, I had one of those last night but I was too lazy to get a pen and pad and scribble it down. I guess we'll have to forget about that idea 'cause I'll never get it back. We'll just have to try to get on with our lives and make do with what we have less than one hour before the printer shows up. Again. When will I ever learn.

An incident at the DJ's night club on Crescent Street almost turned violent after a Cree youth was punched in the face by some guy who, I would guess, didn't like his looks and attitude. After the bar closed, an estimated one hundred Crees and fewer "CEGEP guys" faced off in front of the club. The fuzz arrived and quickly dispersed the angry Cree mob. Watch this space next issue for more DJ's news.

Someone quipped that the reason some students are so opposed to the move of the CSB office to the Duke Street building is that they will not be getting new Lamborghinis. Ha! Personally I am not opposed to the move. But then again I'm not a student. Hell, even if I was a student I would be for the move. Just so I could keep an eye on the leadership. And if I was getting "paid" 1200 bucks a month to study I would walk to the east end to pick up my cheque.

I went the the CSB office this past week and did an informal poll. One employee said the location of the Lamborghini building is "creepy." Another said it was safer than downtown and the whole controversy stems from the "fact" that the building location is "inconvenient" for the students. Still another said his opinion didn't matter. Actually all the emloyees questioned said their opinions mattered not.

That very same day a small group of students crashed the CSB Commissioners' meeting and confronted our Mighty Grand Chief personally. Our man on the spot reports that a lot of the Commissioners were sweating and not because of the high temperature in the conference room. The plot thickens. Will there be violence when it comes down to the wire? Let's hope so. Because, face it, violence is the only way they will listen. Just kidding (ha ha).

Finally we come to our always popular Music News. Ozzy Osbourne with special guests Danzig and Sepultura will play the Molson Centre September 27. Of course the Ozz will bite the heads of several species of fowls in the name of his Lord and savior, Satan. Neil Young is also playing the Molson Centre on the 7th of November. He's back with his old band Crazy Horse. Also on the ticket the same night is Moist. You might remember them as the band that opened for Metallica in Tuktoyaktuk. The Black Crowes are at the Theatre St. Denis October 20. No word yet on a concert by Hurlin' Erland and the Technicians. Otherwise known as HEATT.

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the Nation

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Loggers "mutilating" the forests: author

Ten years ago most people in the Maritimes would have laughed at anyone who said that one day there would be no more fish.

Today, the Maritime provinces are on the verge of bankruptcy after the collapse of their main industry. A way of life is over.

In Quebec, where one in 10 jobs depends on forestry, the logging industry may soon go the way of the Atlantic fishery, says an alarming new book by Pierre Dubois, a forestry engineer and writer.

In *The Real Masters of Quebec's Forest*, Dubois accuses logging companies of "mutilating" the forests of Quebec while the government stands on the sidelines cheering them on.

"We are on our knees before an industry that overexploits Quebec's forests, rural residents and forestry workers," he writes.

"A great injustice leaps out at whoever is interested in the forest: on the one hand, the great wealth of the forestry industry and, on the other hand, the poverty of communities dependent on forestry, the pitiful working conditions, unemployment and rural exodus."

Forestry is one of Quebec's biggest industries, if not the biggest. Mostly due to logging in Quebec, Canada has become the world's top exporter of forest products.

But the resource is running out, says Dubois. After a century of clear-cutting in southern Quebec, loggers have now moved into the fragile forests of the North, where trees take 100 to 200 years to grow. In their wake lie a string of devastated communities that had grown dependent on forestry, now left to cope with high unemployment and surrounded by a de-forested wasteland.

Replanting as done in Quebec is a joke, says Dubois, since it creates unhealthy "monoculture" forests lacking in diversity that are sitting ducks for insect and disease epidemics.

Dubois says the forests are a public resource, but the government won't protect them because it's in the industry's pocket. Government's close ties with the industry are a threat to democracy, he suggests.

As an example, Quebec's only school of forestry engineers, the professionals mandated to protect the forests, is located in the Abitibi-Price Building of Laval University in Quebec City. The building was named after one of Quebec's forestry giants in 1987 after the company donated $750,000 to the university. One lecture hall in the building is named Consolidated Bathurst Hall, after another logging giant.

Due to the power of the forestry industry, Quebec has North America's lowest stumpage rate—the fee paid to the government for each tree cut.

Dubois says protests are spreading across Quebec and in First Nations lands against the industry, but it's not an easy task because the government has been bought off.

"The choice is clear. Put the brakes on the industry's activities, or wait until we reach the bottom of the barrel," he says.

"We must stop letting ourselves be put to sleep," Dubois adds. "We must, above all, transform our mentality—stop believing that we don't have any other choice than to give our forest to industry."

by Alex Roslin

See page 9 for an except from the book, which was published in Montreal by Eco-Société.

Chiefs re-elected in Wemindji and Waswanipi

The results are in from the local elections in Wemindji and Waswanipi.

As reported in our last issue, John Kitchen has been re-elected as Chief of Waswanipi in a narrow race.

Kitchen won 182 votes, or 39 per cent of the total, while three other candidates split the remaining 58 per cent. Three per cent of the 470 ballots cast were spoiled.

In second place was Paul Gull with 134 votes, or 29 per cent, followed by Allan Happyjack (109 votes) and Johnny Saganash (30 votes).

Elected to Council in Waswanipi were Alfred Jolly, with 106 votes, Clara Cooper (55 votes), Romeo Saganash (54), Paul Dixon (38), Diane Reid (38), Robert Kitchen (37) and Marlene I. Kitchen (36).

Alfred Jolly, with the most votes, replaces Romeo as Deputy Chief.

After initially agreeing to do an interview about his goals and priorities in the upcoming term, Chief Kitchen later changed his mind and declined to reveal his views in print.

Reports are circulating in Waswanipi of alleged electoral improprieties in the race for Chief and the possibility of a re-election. Under the Cree-Naskapi Act, residents can request that a local election be reheld under certain conditions.

Re-elected: Chief Walter Hughboy

Two years ago, residents of Wemindji met in an assembly to vote on whether or not to hold a re-election after allegations of improprieties.

This time in Wemindji, all parties agree the election was clean. A representative of the Cree-Naskapi Commission was on hand to observe on the invitation of the returning officer.

Walter Hughboy was re-elected as Chief with 218 votes, or 49 per cent of the total. Reggie Mark won 119 votes and Clarence Tomatuk took home 112.

The new Council: Nancy Danyluk with 229 votes making her Deputy Chief; Billy Atsynia (227 votes), John Mark (219), Fred Asquabaneskum (206), Edward Georgekish (202) and Oliver Visitor (195).

Respect

Letter to *The Nation*:

I would like to make a few comments about my feelings after meeting some Cree people for the first time in my life this summer.

I met representatives from Waskaganish in Montreal for a teaching position at Wiinibekuu School. I was told the interview would be in French and in English. However, the interview was entirely in English. The video prep about the school was also only in English. The people working for the Cree School Board only spoke to me in English. The School Board offices are located in an anglophone part of the city. As a francophone, I felt uneasy about all this—which didn't help me feel comfortable and relaxed during the interview in front of 10 people.

During the interview, I had flashes about the Cree Nation's advertisements in New York lashing out against Quebec sovereignty. But I tried to appear relaxed and focused. At one point the principal, a white anglophone, said that if I was hired, he would like me to see other staff members and the community as a resource. I felt like replying that I would also like the anglophone community and the Cree Nation to see the Quebecois people and nation as a resource rather than a problem. During this interview I felt scorned. Needless to say I didn't get the job.

I had a second interview with Mr. Charles Matoush from the Sabtuan Cree Adult Education Centre also in Montreal. There was only himself and myself in the interview and after a series of questions he offered me the job. You can't believe how happy I was. Just before leaving, I asked him about the salary and working conditions but he said it wasn't his department. So the next morning I tried to find out something about this since I had to give notice for my apartment, leave my family and friends, pack and move within 72 hours. At 11 a.m., Matoush's secretary asked me to call him at his home in Chibougamau. This is what he said: "You've been calling around and you seem more interested in money than anything else. So I'm cancelling everything." I was shocked. I tried to reason with him. I told him that I was sorry. I was really looking forward to going to Lake Mistassini (*sic*). I was very disappointed. I felt that he didn't respect me!

So I learned a lot about the Cree people and the Cree Nation this summer. I never realized before that the Cree people were so closely tied to the anglophone community in Montreal. I often wondered why the Cree Nation had such aggressive and negative opinions about the Quebecois people. Now I understand why.

Lately I wondered what the Cree people I met learned about me—about my language, my culture, my beliefs, our struggle for sovereignty or my personal long struggle to reverse the effects of assimilation. My feeling is that they were not even interested. Too bad, because in my way of thinking respect goes both ways.

Robert Julien Gauthier, Montreal

Ed. Note: After sending his letter, Mr. Gauthier called to say he changed his mind and asked us not to print it. We decided to print it anyway as a service to our readers.

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Students protest move to new building

For weeks the post-secondary students in Montreal have been fighting to save the present location of the Montreal Cree School Board office.

The Cree entities based in the city have all been asked to move into a new building purchased by the Crees in Old Montreal.

All agree that the Lamborghini Building is a beautiful office, but the remote location in a desolate industrial area has students worried. Women especially say that the location is too isolated and makes them concerned for their security.

In a survey last April, 90 per cent of the students said they were against the move.

On September 18, a group of students held a protest march to the Cree building on Duke St. After a tour of the building, the students joined a meeting of the Commissioners of the School Board in progress to voice their concerns.

While not on the agenda at the Commissioners' meeting, the students got their say. Their appeal would be the last one possible as renovations are scheduled to start at the end of September. Many students were frustrated when the Commissioners stuck by their decision to move into the new building.

Luke MacLeod, Chairman of the School Board when the decision to move was made, said the students have been heard but that the decision will stand.

"The Council of Commissioners are the ones given the mandate to decide. It wasn't that they didn't look at the concerns of the students," he said.

"People when they question decisions made by Council, I think then they question the people's choice. In a sense, they question their own people."

MacLeod said students will have a bus service to bring them to a convenient metro station. They will also have a chance to plan the design and services of the new office, and will have a daycare service for their kids.

But the students still have concerns. Stella Lameboy, a spokesperson for the students, said when she first came to college in Montreal at 16, she relied a lot on the Cree School Board office as a place to be with other Crees and get support.

Now that it will be so far away from where most students live and their schools, they will feel more isolated, she said.

"The homesickness was overwhelming, coming from a small community to a big city. There was a lot of culture shock and the office helped a lot. I'm a university student now but I still depend on it greatly. Montreal is a very cold and lonely place."

Lameboy said the move could affect the success rate of Cree students, especially since many rely on the computers and library in the office to complete assignments.

Kathy Shecapio, another student spokeperson, said students often stay at the office until 4 a.m. working on the computers. "Not all our parents are rich and can buy us computers," she said. The current office is downtown where most students live and near their schools.

Once it moves to Old Montreal, female students especially will feel unsafe coming home late at night, she said.

"We would love to take the Commissioners one by one and walk them through the area—not drive there. I don't think they would send their kids there."

—*by Alex Roslin and William Nicholls*

"Where the Elite Compete!!!"

by Rodney Hester

As the coordinator of the Cree First Nation Fitness Challenge, I was extremely pleased with the response I received from the communities. The athletes each community sent as representatives truly gave an outstanding performance in their efforts to complete the challenge. It was my intent to bring together the most elite athletes within the Cree Nation. This came to be a reality on Saturday, August 10, 1996. This event was an honour to organize; it was time well spent. The communities and athletes made me feel very proud; they made me feel very happy. What they brought with them was the thrill and excitement of competition. It was evident in their eyes, you could feel it in the air.

As a participant in the event, I was pleased to stand on the same ground as the most elite athletes within our Nation. This event created a unique camaraderie between the competing participants. The athletes' participation added to the intensity of the event. Although the spectators were able to witness the visible challenges, I question if they were able to see the challenge within each individual athlete. You had to look deep into the eyes of the athletes to grasp even a bit of the real challenge inside.

As a member of the community, I found this event to be a positive experience. It promotes health, fitness and well-being. It was an extremely exciting event to watch. The intensity soared to the max right from the starting gun and remained there until that stop-watch finish. The "all-out" effort of each competing athlete was clearly evident. It was an honour to watch the finish and shake the hands of the athletes. We can truly say that the elite athletes of the Cree Nation were brought together, brought together to compete and challenge each other on the same course.

In closing, I would like to thank once again the communities and athletes who came together for this regional event. You made it an experience that I will not soon forget. A big thank-you goes out to the community of Nemaska, the people, the Band and everyone who played a special part in this event. Meequetch.

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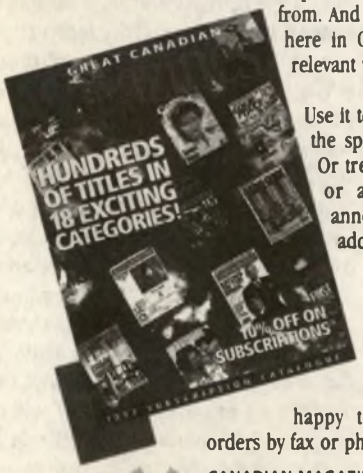

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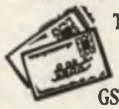

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The real masters of Quebec's forest

The following is the Preface from the book The Real Masters of Quebec's Forest, *written by forestry engineer Pierre Dubuc. The Preface is by popular Quebec singer Richard Desjardins, who is from Rouyn and is a vocal critic of Quebec's forestry practices.*

I write these words a few hours before the 1995 referendum. Whether the No or the Yes wins, one thing is certain: federally or sovereignly, in English or French, the boreal forest will continue to be pillaged. With indifference.

All the factors are in place. Prices are high, the demand remains unsatiable, the profits extraordinary and the State has given away on paper what's left of the resource. The smallest sawmill turns day and night, while in the forest three men and their machines are capable today of cutting down 15,000 trees per week.

The Free Trade Agreement obliges us to produce, and the forestry lobby has succeeded in cutting off all legal avenues which could allow a citizen to pursue an industrial abuser. Finally, the population does not understand the magnitude of the scandal, does not know the facts, or believes that it can't do anything.

To spare the sensitivities of the bleeding hearts, they leave a strip of forest on each side of the road. This cynical practice even has a scientific name: visual simulation.

What do we call this hallucination which consists in seeing trees where there aren't any more? How did we get to this point?

Society has given forestry engineers the moral task of governing the forest resource and the mandate to protect it. Telling the story of the destruction of our forest is also telling the story of the intellectual disintegration of this professional corporation of self-proclaimed "guardians of law." These people have justified, among other things, the practice of clear-cutting, the mechanical devastation of the soil and the spilling of poisons. Despite all the progress accomplished in the knowledge of eco-systems and their vital importance, they continue to see the forest as a balance sheet of trees. It's pitiful.

These technocrats go from ministries to companies, bought off by salaries of dubious legitimacy considering the protection they assure to the forest, satisfying themselves with scientific aberrations, arranging their studies so they agree with the law of the sawmill, never speaking publicly about the real problems which are crushing the forest and forestry workers. In an Abitibi government office, I was told: "We are map counters for the companies."

Paradoxically, it's the executives of the big paper companies who worry openly about the "problem of the availability of wood." The head of Tembec even speaks in poetry when he evokes the "growing rarity of the resource."

Never, I believe, has a professional corporation reached such a level of prostitution. The technicians are put on a leash, discouraged and muzzled. Always two languages: that of the office and that of the tavern. This book's author, Pierre Dubois, said a few years ago that forestry engineers don't protect the public, and was subjected to an inquiry by the engineers' society and even invited to resign. Why? Because he dared to criticize. Because he simply dared to do his job. Believe or die. The truth can only come to light from their conscience, their hearts and courage.

It is time for them to speak, it is time for us to listen.

Richard Desjardins
October 1995

O.J. youth favoured at world moto-x

Two Cree youngsters, Katejun Coonishish and Nathaniel Bosum, are favourites to win at the world motocross championships, to be held in Montreal's Olympic Stadium on Saturday, Sept. 21.

An unprecedented nine countries will send racers to the 19th edition of the Motocross Valvoline, the most prestigious international event in the motocross world.

The competition was held just after *The Nation* was sent to the printer.

Katejun, of Ouje-Bougoumou, has become known in the motocross world as the "King of the Stadium." At 8, this little speed demon has been noticed by Sports Illustrated.

At this season's Quebec Motocross Championship, Katejun finished as champion in the 7-8 year olds category with 17 victories and 22 second-place races.

Nathaniel Bosum won the Quebec title in the PeeWee Category (4-6 year olds).

He came first in eight races and finished the season with 27 more points than his closest rival.

Man dead in bizarre incident

Residents of Whapmagoostui are scratching their heads after a worker from Montreal was found dead in his motel room wrapped from head to toe in electrical wire.

Daniel Massé, a 36-year-old electrician, had come to the community for two days to help install a new sound system in the social club. He had a few drinks in the social club in the evening and then returned to his room alone, said Constable Peter Lambros, of the Kativik Police Dept.

The next morning, Massé was found dead by co-workers. The electrical wire was apparently "some sort of sexual fantasy that went too far," according to Lambros. "That's the way it looks to us."

The wire was plugged into a wall socket and Massé somehow got himself electrocuted.

Police do not suspect foul play. Lambros said the man's wife reported once walking in on him while he was tied in chains, which led police to their sexual-fantasy theory. An autopsy is under way.

Working Together Respecting the Differences

Most people may not realize it but Mistissini's traditional youth camp up the lake wasn't entirely built by the Mistissini Crees. Mistissini received assistance from a Quebec program called Chantiers Jeunesse, a Montreal-based organization.

The program is much like Katimavik or European organizations in that it uses youth volunteers. Any community in Quebec can request these volunteers to come and work on a community project. One of the requirements is that the project must benefit everyone in the community. Cleaning up a park, building a playground, working on a community centre are just a few of the past projects that Chantiers Jeunesse has worked on.

The other goal of the organization is a social one, according to Jessie Sutherland, a group leader. "It is where youth between 16 and 25 can have an intense living experience, gain more work skills to encourage leadership within youth and autonomy," said Sutherland.

It has only been in the past two years that Chantiers Jeunesse has been doing Native projects. There have been two or three in Inuit communities and this is the second for the Crees. Both have been in Mistissini building the culture camp. Six Mistissini youth and six Québécois youth participated, learning from each other and Cree Elders while building the culture camp. It was a month-long project and many bridges between peoples and generations were built leaving a structure that many can be proud of.

Two of the Chantiers Jeunesse participants dropped into The Nation's offices to talk about the project and how they felt about it — Jessie Sutherland and Isabelle Gauthier, a 23-year-old Québécoise and three-time volunteer for Chantiers Jeunesse. Gauthier's first two projects were non-Native but she says her favourite was the last one she did in Mistissini.

by william nicholls

Q. THE NATION: Did you find a lot of difference between the project in Mistissini and other projects?
ISABELLE GAUTHIER: The difference was that I found the project didn't come about in the same way. It was structured well but not in the same way as others.

Q. What do you mean by that?
In the other works it was foreseen what you were going to do all the time. It was planned out. In this project, work got done but you never knew what you were going to be doing the next day. And that's what I liked about it, too.

Q. So you thought it was more relaxed, or...
Yeah, yeah, really. It wasn't stressful. It was really relaxing and the site helped. We were on a lake. About a half-hour canoe ride.
One time I was sleeping outside, I did that a lot and I was thinking. In Montreal you have to pay and go inside to see the stars *(the Planetarium—ed.)* and I had never seen them like that before.

Q. Did you get a chance to fish?
I went fishing but I never caught anything. One time I saw a big pike. I wanted to take off my shirt and catch it but I wasn't fast enough. Mostly I used to go with Sylvain fishing but I would paddle while he fished.

Q. How did you get along with Cree participants?
The first three days I found it really, really hard especially because I didn't know what they were thinking because they didn't talk. After, this girl Rosie arrived. Rosie was more extroverted than any of the white participants and even asked me why I wasn't talking so much. After that it unblocked everything and I felt more relaxed. At the end everyone was talking but it was ongoing because there was a rotation of the Mistissini youth. We had to start again with the youth.

Q. In the beginning the Québécois participants thought the Crees were rude?

JESSIE SUTHERLAND: *The Cree participants were not talking and at the very beginning the Québécois interpreted this as being very rude. Some thought that the Crees didn't want anything to do with them and felt very insulted.*

Q. Did they change their minds?
At that time four Québécois came and complained about it. It was all of them. Some would wait or take it another way. When there were intercultural conflicts like that, it was always concerning silence, time or work and personal space.
The way I dealt with it when it was raised was to make people aware what was important to them. So if they were saying the silence was being rude, I would say, "So it's important to have someone talking to you or looking at you when you're talking?" So it was a way of getting the Québécois participants to become aware of their own values and that not everyone has those same values. Also to respect their own values as well as the values of others.
At one point I wasn't sure which way it would turn but in the end that's how people acted. They would say that's important to me and respect the differences. At first it was quite heated until people understood.

Q. What do you think you learned?
ISABELLE: First of all to live more day by day. The other thing was I used to think, "The forest, I would never go into the forest," and now I would love to stay. It is hard to leave the bush. Another thing is that people laugh and joke about "Indian time" and sometimes people would say they didn't really like it — the Crees are unorganized compared to non-Natives. But I feel it is the opposite, that non-Natives get too stressed out by deadlines. It is something that I learned, just relaxing around time.
JESSIE: *In Chantiers Jeunesse we have a thing called participatory leadership. It's different youth responsible for committees like food committee, etc. On one of these committees we had a minister of meat (laughter)...*
Another time at first we had an Elder showing us everything so we'll just follow him, but in the end one guy, a Cree youth named Timothy Matoush, became the minister of work. The Québécois would be shovelling away getting stressed out about finishing the work and he'd come up and say, "Just relax." There'd be some Cree youth in the tent just smoking and laying down while the Québécois were working and he'd encourage the Crees to work. So he was teaching the Québécois to relax and the Crees to work.
ISABELLE: The other thing I learned was to observe. We had an Elder working with us. Roderick and I used to just look at him. Within five minutes I would know what the work was without having to ask or him to tell us but by just observing what he was doing.

Roderick seemed to like that. Maybe it was because he didn't have to talk to me (laughter)... Or maybe it was because the work got done. I would drink 40 cups of tea and I never used to drink tea before.

Another thing was that when Timothy Matoush would begin to tell a story I would begin to feel hypnotized. A lot of us felt that way. It was calming to us. After that I would always ask him for a story before going to sleep. He would always talk about his culture and he was very proud about that. Then one day we laughed when he came with a small TV and put it in the trees so he wouldn't miss the Olympics (laughter)... There are two sides to every Cree (laughter)...

Q. And yourself, Jessie, what did you learn?

JESSIE: *Well, one of the things I noticed centred around the observation thing was the Cree youth would be standing, watching and talking around the work to be done. I was there earlier and the other group leader and myself got to work with the Cree youth. I noticed that there would be a lot of observing and talking about the work. The Québécois would just pile into the work and stress out on the work to be done. A lot of expenditure of energy where the same amount of work would be done when the Cree youth were working together but they wouldn't use as much energy and would be much more relaxed. The Québécois would work a whole day to get the same amount of work done that the Cree youth would do in an hour. The Crees would work the whole day but there would be a lot of talk on the strategy of how to get the job done. It was something I noticed, the relaxed way of tackling the project to get the job done.*

I definitely learned also how to be comfortable in silence. At first in group situations where there is silence I would feel all this anxiety to fill up the silence. Especially as a group leader I would have to do things and be entertaining but by the end I was very comfortable in silence. When I got back to Montreal I was blown away by how verbal everyone was and that sort of shifted the joy of being in silence together.

When Isabelle got back to Montreal her friends were saying, "You're not talking to much, what did you do there?" and she would just say, "Lot's of things, I don't feel like talking." She didn't feel like being in Montreal. People kept asking why she didn't feel like talking but she didn't see the point in talking for the sake of talking.

Q. So I gather Isabelle enjoyed her stay in Mistissini?

ISABELLE: I would like to go back in the fall and visit for all the seasons. I would like to do another project but I'm getting a little old for it. Maybe as a group leader.

There was an open house at the end during a general assembly and about 60 or so people came and saw what we had done.

Q. So you got a response from the community on your work?

JESSIE: *All the responses in my experience were very positive. We let people know through posters and meeting people what we were doing here.*

ISABELLE: People were surprised. Especially because there were a lot of women on the project. I really enjoyed the sexism (laughter) because we got to sit down a lot (laughter)...

For example, if it was windy out we would get to go in the motorboat and the guys would have to canoe. So we were always going, "Vive la sexism!"

Once we went to Ouje-Bougoumou. There were con-

continued on page 22

CREE NATION OF
WEMINDJI

Cree Nation of Wemindji

1996 General Election
Number of Ballots cast for each Candidate

for Chief

NAME OF CANDIDATE	NUMBER OF BALLOTS CAST PER CANDIDATE	REMARKS
HUGHBOY, Walter	218	Elected
MARK, Reggie	119	
TOMATUK, Clarence	112	

The Returning Officer wants to thank the 452 people who voted - that is 73% of all eligible voters in Wemindji.

For their hard work during the election, special thanks go to:

James Neacappo
Brian Shawana
Joe and Lillian Blackned
Emma Georgekish
Agnes Hughboy

for Councillors

NAME OF CANDIDATE	NUMBER OF BALLOTS CAST PER CANDIDATE	REMARKS
ASQUABANESKUM, Fred	206	Elected (4)
ATSYNIA, Billy	227	Elected (2)
ATSYNIA, Frank	115	
BLACKNED, Fred	176	
BLACKNED, Victor	184	
DANYLUK, Nancy	229	Elected (1)
GEORGEKISH, Edward	202	Elected (5)
GEORGEKISH, Johnny T.	130	
GILPIN, Ida	127	
GILPIN, Sam	169	
MARK, John	219	Elected (3)
STEWART, George	193	
VISITOR, Frances	110	
VISITOR, Linda	106	
VISITOR, Oliver	195	Elected (6)

And I have signed, at Wemindji, this 12th day of September, 1996.

Tom R. Wadden, Returning Officer

CREE NATION OF
WEMINDJI

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ᐋᓯᓂᐤᑲᓯᑦ ᑲᑯᒥᐤᐧᑖᑦ	ᑎᐧᑖᐧ ᑲᐋᐤᐧᐧᐅᓇᐤᐧᑕᐃᒡ ᐋᐤᐧᐸᐸᐳᑯᒡ ᐊᐧᑏ ᑲᑯᒥᐤᐧᑖᒡ	ᐋᓇᓄᒡ
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ᒫᐤ, ᓄᐃᑏ	119	
ᑕᒧᑎᒡ, ᑭᓗᓇᐧᒡ	112	

ᐅᒥᒫᐤᑲᓂᑏᒡ ᐋ ᐅᐧᐋᔭᐱᒫᑭᓂᐧᐃᒡ

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ᐋᐤᑲᐱᐧᓇᐤᐧᑯ, ᐱᓄᒡ	206	ᑲᐱᐧᑖᓯᓂᐧᐋᑭᓄᑦ (4)
ᐋᒥᓇᔭ, ᐱᓐ	227	ᑲᐱᐧᑖᓯᓂᐧᐋᑭᓄᑦ (2)
ᐋᒥᓇᔭ, ᐱᔭᐧᒡ	115	
ᐱᓐᒡᓂᑦ, ᐱᓄᑦ	176	
ᐱᓐᒡᓂᑦ, ᒪᐧᑎᒡ	184	
ᑖᓂᒪᒡ, ᓇᐧᑭ	229	ᑲᐱᐧᑖᓯᓂᐧᐋᑭᓄᑦ (1)
ᐧᑏᐤᑭᐤ, ᐁᑦᐧᐃᐧᑦ	202	ᑲᐱᐧᑖᓯᓂᐧᐋᑭᓄᑦ (5)
ᐧᑏᐤᑭᐤ, ᐧᑏᓐ ᑎ	130	
ᑭᐧᐱᐧ, ᐋᐃᑕ	127	
ᑭᐧᐱᐧ, ᔭᒡ	169	
ᒫᐤ, ᐧᑏᐧ	219	ᑲᐱᐧᑖᓯᓂᐧᐋᑭᓄᑦ (3)
ᐧᑐᐧᐃᐧᑦ, ᐧᑏᐤ	193	
ᐱᓯᑎᒡ, ᐱᔭᐧᓯᐧ	110	
ᐱᓯᑎᒡ, ᓕᐧᑕ	106	
ᐱᓯᑎᒡ, ᐅᓕᐱᒡ	195	ᑲᐱᐧᑖᓯᓂᐧᐋᑭᓄᑦ (6)

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Tom R. Wadden, Returning Officer

Violet Pachano
Another first

VIOLET PACHANO IS a woman with two important firsts. She was the first women chief in the Cree Nation when Chisasibi residents elected her. Lately she became the Cree Nation's first woman to be elected to a national position as Vice-Grand Chief of the Crees of James Bay in Northern Quebec. She officially took her position on September 16.

The Nation caught up with Pachano in Montreal just after she was being briefed on her new duties by former Vice-Grand Chief Kenny Blacksmith.

BY WILLIAM NICHOLLS

The Nation: Congratulations on winning your election. I noticed you were being briefed by Kenny Blacksmith. What do you think some of your immediate priorities are going to be?

Violet Pachano: First of all, I've been sort of out of the picture for about a year so I have to get caught up with what has been happening in the Cree world. Not that I was totally out of it but I was active on the local level. But as far as where the GCCQ was and is at, that I have to be briefed on. I have these briefing documents which I have to read.

But for the Cree people as a whole I believe that it's very important to get back to the grassroots level. To get the community people involved and also the regional organizations have to start listening and hearing what the needs are in the communities. Having been in the communities as a Chief I realize we felt that our concerns and needs were not addressed even though as a Chief I used to bring up those concerns at a regional level. So I feel we have to get back to addressing the real needs of the communities.

How does it feel to be the first woman to attain the position of Deputy Grand Chief?

(*Laughter*)... I get asked that question quite frequently. But when I go into this, even when I ran as a Chief, it wasn't so much because I was a woman, even though I feel women's issues have to be addressed and heard more. I went into it because I felt that I had a lot to contribute to the Cree Nation because of my experience and the work I've done for the Crees. I feel that I have a lot to offer to the Cree people. So first and foremost I run as a person.

There is the fact that I'm a woman also and that there are very few women in leadership roles. There should be more. I think every Cree recognizes that women are a force to be reckoned with, especially when they have something to say. So I feel that by having a woman in a leadership role the issues and concerns of women will be more heightened. People will attend to them more and this is important because women are the backbone of a community. They are the ones who raise the children in the homes so I feel it's very important for women to have representation in the Cree Nation's leadership roles.

The last time _The Nation_ interviewed you it was as Chief of Chisasibi and you mentioned that you had concerns about the GCCQ/CRA's accountability. Now you're one of the people in the driver's seat, part of the...

Problem? (*laughter*)...

Precisely, so what are your plans to address this problem?

I still feel strongly about the need to make changes within the organization and the structure of the Cree entities. Especially the Cree Regional Authority. I was around when the CRA was set up ant I think I understood what it was intended for. A lot of its mandates have served their purpose. They've been done and the communities themselves have taken over a lot of the work. The CRA helped the communities

continued on page 17

The Crees are a "People"!

The Canadian Constitution Says We Are
Scientists Say We Are
Historians Say We Are

We have our own language, Eeyou Astchee - our own territory, our own culture, history, and law.

The Crees have constituted an organized society for thousands of years. We certainly are a "people."

Under international law, it is a prohibited form of discrimination to refuse to accord proper status in order to deny the rights that flow from the status.

Despite this prohibition, Canada has refused to recognize and accord the status of "peoples" to the world's indigenous peoples.

In international law, "peoples" have the right of self-determination.

"Peoples" may not be denied their own means of subsistence.

"Peoples" may benefit from their own natural resources.

Canada does not want to acknowledge that we possess these rights under international law.

Now the Quebec separatists have started to call the population of Quebec a "people."

Quebec claims its "people" have the right to self-determination, but the aboriginal peoples do not.

This is a discriminatory double-standard.

Canada says Nothing.

The Cree people voted 96% in our own referendum to remain with our territory in Canada if Quebec separates.

Canada said nothing.

Here is what the United Nations Chairperson of the Working Group on Indigenous Populations reported on this subject:

Indigenous groups are unquestionably "peoples" in every political, social, cultural and ethnological meaning of this term. They have their own specific languages, laws, values and traditions; their own long histories as distinct societies and nations; and a unique economic, religious and spiritual relationship with the territories in which they have lived. It is neither logical nor scientific to treat them as the same "peoples" as their neighbors, who obviously have different languages, histories and cultures.

The United Nations should not pretend for the sake of a convenient legal fiction, that these differences do not exist.

Canada has no choice but to recognize our rights under international law as a "people."

Canada has already tried this trick before. In the 1930's Canada refused to recognize that women were "persons" under the law. "Persons" were eligible for nomination to the Senate.

Canada did not want women in the Senate, so it fought the case all the way to the Supreme Court which agreed that women were not "persons," and then on to the Privy Council in Great Britain which decided that women were "persons" after all.

Now Canada does not want to recognize that indigenous peoples are "peoples" under international law.

Canada and Quebec agree on this strategy.

The James Bay Cree wonder why.

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Grand Council of the Crees (of Quebec)
Grand Conseil des Cris (du Québec)

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CREE REGIONAL AUTHORITY
ADMINISTRATION RÉGIONALE CRIE

continued from page 15

organize themselves and I certainly feel that the communities are in a position to take control and do the work at a local level. I'm not saying to totally get rid of the CRA; it's there for a purpose and still has a purpose in coordinating and keeping the Crees together.

Forestry seems to be the new focal point of Cree concerns. What are your views on this issue?

First of all, I think that the Crees have to assert their control in the Cree Territory. By that, Canada and especially on this issue the Quebec government have to understand that this is Cree Territory and that we should be part of the decision-making process as to what they want to do in our territory.

In forestry and the exploitation of other natural resources, we definitely need to have something in place where Crees have control of what happens in our territory. We see with the influx of people coming into our territory that they feel it's open territory. Our trees are considered marketable. I understand the concerns of the southern communities. I see the result on the Matagami road. The forest companies are just bulldozing their way north, so there is a real concern.

I feel Crees have to be part of the development if we are going to allow development. I agree when the Crees say we want to be part of the development and we want to be part of that decision of when and where the development takes place. We can't really expect to stop development. It's part of the evolution of an area, a country.

What do you feel the biggest social problem is that the Crees have to deal with?

I can speak for the community of Chisasibi as an example. It's a big change for our youth and the Crees. The fast pace of the changes to our lives.

"The forest companies are just bulldozing their way north... I see the result on the Matagami road."

"By giving youth a solid ground with Cree values and pride it will be easier to handle the problems."

The influence of things that we didn't have to deal with in the past. It's hard watching the youth adapt to the changes. A lot of the bad influences that lead to social problems are alcohol and drug-related. Youth want to experiment.

We, the parents and grandparents, have to try to bring the pride back to the people. When you have pride in yourself and in your people you're on solid ground as to who and what you are. When you have this you're on the right path and you're less inclined to abuse. There'll always be experimentation, you can't deny that; but by giving youth a solid ground with Cree values and pride it will be easier to handle the problems.

When I'm in the communities and we talk about social problems this is a thing that comes up again and again, that loss of identity, so I feel that part of the solution lies in recovering the Cree identity.

Since you come from Chisasibi, I have to ask you about Radisson. The government of Quebec considers it a permanent town while the JBNQA says it is a temporary structure. What do you think?

We are always reminded by the general population that this was their understanding, that Radisson was temporary. This is the understanding of the people in Chisasibi that there would be no permanent town when LG-2 was built. Now we realize that people are trying to develop Radission into a larger community. We had people come to us, they were either the municipality or the corporation, who are really trying to promote tourism and outfitting.

They told us they'd even promote our culture for us. They would build a teepee for the tourists who came up to visit the dams. We of course said no. We're quite capable of promoting our own culture.

It's always been an issue with Chisasibi since it's the closest town or place where people can get liquor. For myself and others this is one of the main reasons why we wouldn't want a permanent town.

What are your thoughts on the recent negotiations with either Canada, Quebec or Hydro-Quebec?

Right now I don't feel that anything has really happened with the negotiations with either the federal or provincial governments and Hydro-Quebec. But there should be ongoing discussion with all three so that they fulfill certain obligations that they have rising from the agreements they signed.

Is there anything you would like to add?

Yes, I'm looking forward to filling this position that I've been elected to. It'll certainly be challenging and I'll try. I'm not going to say I'll do this and that, but that'll I'll try and do my best to do what I feel is best for the Crees.

I'd like to thank the people who have put their trust in me. I do my best to be prove capable of the mandate they have given me as Deputy Grand Chief. Meegwetch.

Paying the "price" of a convenient world

BY JOHN CHEECHOO

IF THERE was one wish I would like to see come true, it would be this. "I wish that life was simpler and clearer, not more complicated and more confusing." This wish is certainly "wishful thinking" to those who believe that life is never easy. I agree that life is often difficult, but does it have to be so bloody confusing and complicated?

I've been told by some Elders in my area, Moose Factory, that the bush was a hard life, but a good life. At times, families had to struggle to get enough food to eat, and at other times, there was plenty to be had. Hard work was a necessary and everyday part of life on the land. These days most of us just stroll, or more often drive, to the store to get some food, and occasionally go out hunting or fishing to get some fresh meat. Yes, it is easier to get food these days. Well, back in the good old days survival was a clear and simple issue, just like NIKE tells you: "Just do it."

Hey, wait a minute. If getting food these days is easier, shouldn't life now be easier and simpler for us? Well, in the old days, getting food from the land was hard work and it took a lot of skill and experience to make this happen. When we were confronted with the need to survive, it was a simple fact. We didn't really need to think about it too much in our daily lives except to learn about it, teach it and "just do it." It was hard work, but simple for our lives.

Today, it is easier to get food and a lot of other things as well. We buy pork, beef, chicken, fish, pasta, bread, veggies, milk, eggs, fruit and a lot of take-out food. We also buy food that really isn't food at all, such as chocolate bars, chips, candy and pop. With the amount of "junk" that kids consume these days, you'd think they were treating it like real food. Unfortunately, all of this convenience has come with a "high price." In other words, it is easier to fill our bellies these days but it has become more complicated for us to survive as healthy communities in mind, body and spirit. We are bombarded by many influences which promise to make our lives easier, simpler and happier, when in fact our lives are becoming more complicated by the minute and more confusing in the process. It makes life on the whole more difficult.

When we lose control over what we eat and what our children eat, it is certain that we have already lost control of many other things in our lives. There is a bigger world out there beyond family and community which not only feeds our children, it also teaches them who they are, who they are not and what they must become. The grocery store is a depot for food and other products that originate from other places in the world. The television brings words, stories, ideas and entertainment from that bigger world. For many years, our local schools and churches have been teaching our children to connect with this same larger world in order to succeed in life.

In reality, these so-called "conveniences" or "fast-lanes to success" replace our own people's roles as providers, teachers, parents and decision-makers. In effect, many young adults and children march to the beat of a different drum because our very own cultural values and beliefs have been replaced. In a world of "convenience," we've lost control of our lives and things are neither getting easier nor simpler.

Convenience has uprooted many aboriginal families and communities. For the price of these conveniences, we have lost touch with the land, the animals, the plants, the water and we have even lost touch with our own spirit. Had we rejected the convenient life, our cultures would probably be much more in control and much stronger. When you think about it, if we wanted to remain culturally strong we would have to remain materially poor. And, as a trade-off, if we wanted to become materially wealthy, we would have to become culturally weak. Sounds like a sensible idea. But, in reality, this has not happened. Today, many aboriginal communities across this country are culturally weak and materially impoverished. There has not been any "trade-off" whatsoever. We've been "screwed and tattooed" by others deciding what's best for us, and we must take part of the blame for not getting up and protecting our own cultural values and beliefs.

It has been proven that the convenient life is not an easy way out. In fact, it has caused our lives to become more of a burden than anything else. In that big and competitive world out there, our own people have little chance to prosper. Non-aboriginal people themselves are having problems enough trying to cope in that big world. It's a very complicated and confusing way of life. In order to "make it" out there you have to be extremely knowledgeable about certain things and you have to be the "best" at what you do. In doing all this, you run the risk of becoming culturally and spiritually void. Back in our communities, we are feeling the effects of the larger world. Yet, we are basically unable to live up to the standards of that larger world in order to compete in it. Heck, we can't even function at our own pace at the community level.

Our own youth today are facing this confused reality. They are caught between a "rock and a hard place" and have no clear and healthy options to turn to if they want to build their own family life in the future. Living on the "Rez" is no living when unemployment is high and living in the city is not much easier. At this point, I do wish that life was simpler and a lot clearer.

In these crazy times when there are fewer and fewer options for our own people, is there some way of changing for the better? For one thing, we have to quit looking for a "way out." We've done this over the years and we have discovered that this "way out" has meant weakening our culture and pride, and handing our children over to another culture. If anything, we need to look for a "way back in" so that we may concentrate on our mind, body and spirit all at once. This means relating to the land again and trying to see how each one of us can "work hard" at bringing our own families together for mutual suport.

Our families, friends and culture have always been our healthiest options. This still applies today because that bigger world out there is getting bigger, more confusing and bitterly competitive. Everyone wants a piece of the convenience it promises. It's like throwing 10 jelly beans in a crowd of 50 children in which 20 per cent of the children get the real convenience of eating one jelly bean, while the rest of the 80 per cent push hard but get absolutely nothing in return. It's funny how some of our communities do reflect this sort of unbalanced split where 20 per cent are employed and the rest of the 80 per cent are jobless.

You know, even if we do have very little in our communities, we still do find moments when we can laugh about things in life and bond as families and friends. We can still get along even though we have no jobs or don't have good housing. It does go to show that even in the toughest of times, we still have to depend on one another for our own emotional and spiritual survival (hey, the Prime Minister won't do it for us). This is where we have to look in order to "get back in." Being more wealthy isn't going to solve the problem because becoming wealthy means competing against your own people, and after all, it's virtually impossible to get wealthy on most reserves anyway. In the old days, the bush taught our culture to give and share, to be patient, to understand and to work hard at doing these sorts of things for each other. This quality still survives in us in these new and tougher times.

In order to rebuild this quality in us, we must believe in, feel and become aware of the fact that the bigger world out there has never been and will never be a part of who we are as aboriginal people. If we push ourselves toward that bigger world, we will become lost and absorbed into it, because in all its complexity and competitiveness, our aboriginal identity will mean nothing. The land and what it has taught our culture over centuries of time is the source of our true identity and spirit. Our personality and character have been been shaped by living close to the land and not shaped by living next to a skyscraper in downtown Toronto.

In all, there are three basic options for us living on reserves. One, we believe and go for the promises of the bigger world out there and lose ourselves in the scramble for the jelly bean. Two, we continue to accept the influence of the bigger world into our communities and slowly and painfully give up our own culture and values. Or three, we work hard at recapturing and understanding what has truly kept us going in all the hard times. Here, we will find hints of our own cultural spirit still kicking within us. It hasn't completely died yet.

For my own people, the land is still around us, and from it, we can still learn the spirit that it provided for us. As we have become accustomed to the convenient life, however, this third option is likely to be viewed as unreal. If this is the case, then our own culture must be equally unreal. This is the viewpoint we drive into our heads when we begin to believe that the bigger world out there has something better and more exciting to offer us.

If we look at all our cultural weak points such as loss of language, loss of relationship with the land, loss of contact with Elders, loss of spiritual and medicinal knowledge, and the loss of bush education for school education, and then add these kinds of losses to our overall material impoverishment, the sum total we end up with is the price we've had to pay for the so-called "convenient life" promised to us by the bigger world. For other aboriginal groups around the world, they too are paying the same "price," if not a heavier price. The only culturally spiritual road we have left before us is to get up and change this situation for the better, or else risk losing it all.

THE SACRED WAY

The loon she sing my song
The wolf he give me wisdom
The bear he give me strength
With the eagle I soar to the heavens
With all things I connected

The Earth she my mother
She feed me
She clothe me
She give me place to sleep
She provide all my needs

The loon, the wolf, the bear and the eagle
They are my brothers and sisters
They talk to me, we seek a common tongue
Many years ago, we all understand the language
Many years ago, we all connected to circle of life
Many years ago, we all walk sacred way
Now today my brothers they cry, my sisters they cry.
My mother she cry
My mother, my brothers, my sisters they tell me,
The people they don't understand any more.
They people they do not see, they are part of the whole.

They have walked away from the sacred way
The sacred path.
The people they need to see that they are
Connected to all Creation.
It is time to come back to the
sacred way
The sacred path. We must
return.
For what we do to our mother
and brothers and sisters,
We do to ourselves.
The old ones before us they
understand
The laws of Creation.
Grandfather he teach me the
old ways.
He teach me to love
ALL
Sacred one Creator of all
Forgive us for walking away
Help us to find our way back.

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Activités
- Salle d'activités pour enfants
- Mets traditionnels autochtones
- Exposition et vente d'arts & d'artisanats
- Kiosques d'organismes autochtones
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• Organisé par le Centre d'amitié autochtone de Montréal •
• Organized by the Native Friendship Centre of Montreal •

Sister

Sister, How I wish I could take your pain away.
Sister, How I wish I could take your hurt away.
Sister, How I wish I could take your tears away.
Sister, How I wish you wouldn't let him hurt you this way.
Sister, How I wish you would get up.
Sister, How I wish you would get your strength back.
Sister, How I wish you wouldn't forget how to laugh.
Sister, How I wish you would take the time to know those who want to listen.
Sister, Don't let anyone hold your happiness in their hands; hold it in yours, so it will always be within your reach.

Anonymous

Thank-you Mom... Dad...

If I could give you the world, I would
If there were a gift to say, "Thank-you
Mom... Dad... for how well you raised me"
I would send it.
But I don't think there can ever be anything
I could give or say to equal the love
And gratitude I feel for you both
I hope that our relationship shows
How much I treasure you both
And how much your words of wisdom
And support mean to me.
Every day, I feel thankful for yous'

I love your smiles and your hugs
That makes everything seem better.
I love the way you've touched my life,
How you've always been a part of it.
I love you Mom... Dad...
And I carry your love in my heart
Every day for strength, guidance and courage
It fills me with pride and joy to have you both as
Parents

I'd like to dedicate this poem to my parents, Matthew and Emma Wapachee, to show them how thankful I am to have such wonderful parents that a teenage daughter could ever ask for. Also, I'd like to wish you both a happy 20th anniversary on September 10, 1996. With lots of love: your daughter Brenda-Rose Wapachee (Nemaska) xoxoxoxo

I drank...

I drank for happiness and became unhappy.
I drank for joy and became miserable.
I drank for sociability and became argumentative.
I drank for sophistication and became obnoxious.
I drank for friendship and made enemies.
I drank for sleep and woke up tired.
I drank for strength and felt weak.
I drank for relaxation and got "the shakes."
I drank for courage and became afraid.
I drank for confidence and became doubtful.
I drank to make conversation easier and slurred my speech.
I drank to feel heavenly and ended up feeling like hell.

Today...

Today is mine,
It is unique.
Nobody in the world has one exactly like it.
It holds the sum of all my past experiences and all my future potential.
I can fill it with joyous moments or ruin it with fruitless worry.
If painful recollections of the past come into mind or frightening thoughts of the future,
I can put them away.
They cannot spoil today for me.

Centre d'amitié de Montréal Inc.
◆
Native Friendship Centre of Montreal Inc.

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Working Together.... continued from page 12

certs by different Cree rock bands as well as Kashtin. We stayed at the hotel but we only had enough money for one room so Timothy Matoush suggested that all the girls stay inside and the guys camp outside. "Vive la sexism!" again!
I went to sleep outside anyhow. I wanted to sleep at the culture camp so I slept there with the guys.

Q. Is there anyone you would like to thank?
BOTH WOMEN ANSWERED THIS ONE: Roderick the Elder, I really appreciated him. Also his entire family. It was really a good project; everyone was really happy. Christian, who had done the request for the project. Larry and Edna, they were very helpful when we were there. The whole Youth Council, Calvin especially; he would often be in his police car when we needed him (laughter)... Everyone, there is many people who were very helpful. The parents of Cindy Neeposh, I don't know their names but they were very helpful. The people from the Band Council.
People were always friendly and dropped by to see if we needed help. One night we wanted to go see the Miss Mistissini Princess Pageant and we weren't sure if we were going to go because all we had were canoes and the half-hour trip in the dark was difficult for us. But each one of the Cree youth invited one person to stay at their house to sleep over. Every family was very generous giving up their beds for us.
We can't forget our friend who used to visit us at 5 a.m. every morning. It was a fox, Isabelle met it every day. One of the Cree participants, Kathleen Rabbitskin, named the fox "Arnold." One of the participants from Montreal, Dominique, had cookies in a can and the fox came and ate out of the can. He started visiting twice a day towards the end. Before and after we worked.
I would like to thank two other people from the Cree School Board, Judy Cooper and Kathy Shecapio. I stayed at Judy's place when I had two days off. It was great. Also Alice Petawabano who put us up for a week.

For Cree or other Native communities wishing to have Chantiers Jeunesse come to their community to participate in a project, the deadline is October 24 to submit a project. Call (514) 252-3015 and ask to talk to Marc André Caron. Call early since you'll need to have the papers done by the 24th. Chantiers Jeunesse pays for the volunteers while they are in the community but the community is expected to supply a few things.
If there are Cree youth between 16 and 25 who would like to volunteer for any Chantiers in Quebec or Europe they can apply any time from now until next year. end

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July 1785 reply to US Commissioners trying to sign a peace treaty with the Cherokee

IT IS A LITTLE SURPRISING that when we entered into treaties with our brothers, the whites, their whole cry is more land! Indeed, formally it seemed to be a matter of formality with them to demand what they knew we durst not refuse. But on the principles of fairness, of which we have received assurances during the conducting of the present treaty, and in the name of free will and equality, I must reject your demand.

SUPPOSE, in considering the nature of your claim (and in justice to my nation I shall and will do it freely), I were to ask one of you, my brother warriors, under what kind of authority, by what law, or on what pretense he makes this exorbitant demand of nearly all the lands we hold between your settlements and our towns, as the cement and consideration of our peace. Would he tell me that it his by right of conquest. NO! If he did, I should retort on him that *we* had last marched over his territory; even up to this very place which he has *fortified* so far within his former limits; nay, that some of our young warriors to recall or give notice to (whom we have not yet had an opportunity of the general treaty) are still in the woods, and continue to keep his people in fear, and that it was but till lately that these identical walls were your strongholds, out of which you durst scarcely advance. If, therefore, a bare march, or reconnoitering a country is sufficient reason to ground a claim to it, we shall insist upon transposing the demand, and your relinquishing your settlements on the western waters and removing 100 hundred miles back towards the east, whither some of our warriors advanced against you in the course of last year's campaign. Let us examine the facts of your present eruption into our country, and we shall discover your pretensions on that ground. What did you do? You marched into our territories with a superior force: our vigilance gave us no timely notice of your maneuvers; your numbers far exceeded us, and we fled to the stronghold of our extensive woods, there to secure our women and children.

THUS, you marched into our towns: they were left to your mercy; you killed a few scattered and defenseless individuals, spread fire and desolation wherever you pleased, and returned again to your own habitations. If you meant this, indeed, as a conquest you omitted the most essential point; you should have fortified the junction of the Holstein and Tennessee rivers, and have thereby conquered all the waters above you. But, as all are fair advantages during the existence of a state of war, it is now too late for us to suffer for your mishap of generalship! Again, were we to inquire by what law or authority you set up a claim, I answer, none! Your laws extend not into our country, nor ever did. You talk of the law of nature and the law of nations, and they are both against you.

INDEED, much has been advanced on the want of what you term civilization among the Indians; and many proposals have been made to us to adopt your laws, your religion, your manners and your customs. But we confess that we do not yet see the propriety, or practicability of such a reformation, and should be better pleased with beholding the good effect of these doctrines in your own practices than with hearing you talk about them, or reading your papers to us upon such subjects.

YOU say: Why do not the Indians till the ground and live as we do? May we not, with equal propriety, ask, Why the white people do not hunt and live as we do? You profess to think it no injustice to warn us not to kill our deer and other game from the mere love of waste; but it is very criminal in our young men if they chance to kill a cow or a hog for their sustenance when they happen to be in your lands. We wish, however, to be at peace with you, and to do as we would be done by. We do not quarrel with you for killing an occasional buffalo, bear or deer on our lands when you need one to eat; but you go much farther; your people hunt to gain a livelihood by it; they kill all our game; our young men resent the injury, and it is followed by bloodshed and war.

THIS is not a mere affected injury; it is a grievance which we equitably complain of and it demands a permanent redress.

THE great God of Nature has placed us in different situations. It is true that he has endowed you with many superior advantages; but he has not created us to be your slaves. We are a separate people! He has given each their lands, under distinct considerations and circumstances; he has stocked yours with cows, ours with buffalo; yours with hog, ours with bear; yours with sheep, ours with deer. He has, indeed, given you an advantage in this, that your cattle are tame and domestic while ours are wild and demand not only a larger space for range, but art to hunt and kill them; they are, nevertheless, as much our property as other animals are yours, and ought not to be taken away without our consent, or for something equivalent.

BY CORN TASSEL, CHEROKEE

CLASSIFIEDS

100-BIRTHS

Congratulations to Anne-Marie Rupert and Victor Mataham on the birth of their baby girl born on August 20, 196 in Val d'Or. With love from Linda and family.

Congratulations to Doreen fireman on the birth of her baby girl Ashley Miranda Alyssa on July 25, 1996. We wish you all the best. from your best friends, Elaine, Claudine, Beverley and Christina (chisasibi)

Congratulations to Cynthia and Anthony Hughboy on the birth of their precious baby boy on September 15, 1996, weighing 10 lbs. 2 oz. From Eenou Companee Staff.

101-BIRTHDAYS

Birthday wish going out to a very special person Carly Kitchen on September the 16th. Hope your day will be special as special as you are. Many more wonderful birthdays coming your way. I love you very much. You are a wonderful caring sitter. With hugs and kisses, baby Shania Pompana. xoxoxoxoxox

Happy first birthday to our son Curtis on September 10, 1996. This past year you have changed our lives in a special way.

Your love and smiles have given us hope for a better tomorrow. With love always, Louise and Oliver.

Happy birthday to our sweet little girl Taralyn Leona Jamie Weistche who will be turning 2 yrs old on September 25. You brought a lot of happiness and joy into our lives since the day you were born. Also you are a very special little person to us and we will always love you and we will always be there for you. With all our love, hugs and kisses from Mom an Dad

Happy 2nd birthday to my little buddy Desire Erless who will be celebrating her birthday on September 26. We already reach the age 2 yrs old. See how fast we are growing. Another two years we will be able to get on the big yellow bus to go to school. Hope you have a lot of fun on your birthday. Hugs and kisses from Taralyn.

We would like to wish a happy birthday to our friend Brenda Grant on September 22. Have a good time on your birthday. From your friends Leonda and Tina Gunner. See you at the party (Just kidding)

I'd like to wish a happy 15th birthday to a very special friend of mine Carly Kitchen. Her birthday is on September 16, 1996. And to Stacey Kitchen on September 19, 1996. Have fun you girls. From friend Sarah Blacksmith.

I would like to wish a happy 2nd birthday to my daughter Marcella Wash on August 31st, 1996. Happy b-day and many more to come. I love you so much and with all my heart. Love always, your mommy Cindy N. (Chisasibi)

Happy birthday to my little brother Conrad Mianscum on September 30th. I love you so much. From Jeremy.

I would like to wish a happy 13th birthday to my sweet sister Cynthia Cooper on September 1st, 1996. Best wishes on your birthday! I love you even though we have some tough times. With love, your sister Tanya Cooper. xoxoxoxoxoxo

Happy second birthday to Eliza Faith Masty Bearskin on September 1st. From Kookum and Gimshoom in Whapmagoostui. We love you. Lots of hugs and kisses.

I wanna wish a happy birthday to my auntie Vivian on October 18 and to my other smaller aunt Boodooshian Twyla on September 10 in Wemindji. From Bete in Chisasibi. Love ya! Miss ya!

We wanna wish a happy birthday to my mother Daisy and to my sister Rachel. Their b-day is on October 23. Love from Nina and Bete,

September 16th. Happy birthday to a beautiful little girl; Cheyenne Gull, who's in North Bay. May all your wishes come true on this special day!! Take care. From Flora. (Val d'Or) P.S. Hi Stella! How's school?

Happy birthday/Anniversary to Rene on September 9th. Happy anniversaries to Bella and Rusty on September 11 and to two special people, mom and dad on September 10. This day is special to us, the day when mom/googum Alice went home to be with Jesus. With love always, Mary and children. xxoo

We would like to send birthday wishes to someone that we love and care so much. His birthday is on September 23, 1996. We would like to say to our daddy Jack that we love him so much, so mommy does too. Happy birthday daddy! Love and always, your daughter Gale and son Owen Gull-Cooper (Wasw) xoxoxoxo P.S. Our love will always be with you.

We would like to wish a very happy birthday to my niece and our cousin Sonia Petawabano on August 28 or 29 (forgot which date) Anyways happy birthday. With love, Ann, Derek, Beverley-Ann and Curtis.

Happy birthday to our big brother Derek Kitty on August 6. We love you. From Beverly-Ann and Curtis. P.S. Be good, so, your wishes will come true.

Happy birthday to my friend Patrick M-Hunter. Enjoy your birthday. From Derek Kitty.

August 6 will be a special day for my son Derek Kitty. It will be his 10th birthday!! I hope your wishes and dreams come true. Love you very much. Don't you ever forget that. Love, your mom. (Ann)

I would like to wish a happy birthday to my boyfriends George Matthew on August 19 and to Lloyd Matthew on September 1st. Hope you two have fun on your birthdays. P.S. Lloyd, I was so jealous when you dance with Kathy during the Mamoweedow but I was so happy when you dance with me but we didn't dance we just standing

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there on the dance floor together. From our girlfriend Laurie-Ann.

I would like to wish a happy birthday to my special friend Linda Spencer on August 17, 1996. From your friend always, Kathy (Chis)

We would like to wish a happy birthday to my father David Matoush on August 29th. You are a very special caring and loving father. We will always love you very much. xoxo. From Nicole and Johnny and Diane T. (Nem)

We would like to wish a happy 8th birthday to our daughter Diane Tanoush on August 28th, 1996. The day you came into our lives you brought us happiness and joy. Hope your day will be a s special as you are. Love you. From Mom and Dad (Nem) xoxoxo

A belated birthday wish going out to Norman Fireman on September 6 in Ottawa. We at Wask love you and miss you so much. Keep up the good work and may the Creator keep you safe. Love always, your sister Kathleen, Bernard and boys in Waskaganish.

I would like to wish a happy birthday to Margaret Coonishish on September 15, 1996. Also to Marcella Lameboy on September 27, 1996. have fun on your birthdays. Guess who! xoxoxoxoxo

I would like to wish a happy 38th birthday to my mom Emily Neeposh in Nemaska. her birthday was on August 1, 1996. There will never be enough words to say or enough ways to say how much I love you. God Bless you. From April.

Happy birthday to my brother Billy Boy on September 22, 1996. There are no words that can describe how much you mean to me. I thank God for such a wonderful brother. I love you with all my heart. With love always, ALTW and SEW and kids.

Wishing a happy 15th birthday to my best friend Carly Caroline Kitchen on September 16, 19986. Hope you have fun on your birthday pretty girl! Anyways happy birthday. Thank you for being there when I needed a friend and you were always there for me. You're such a kind an caring friend. P.S. Don't ever forget that! take care of yourself. Peace girl! Love in friendship Tanya Cooper. xoxoxoxoxxoxo

I'd like to wish a happy 12th birthday to my one and only precious daughter Cindy Cookish on August 25. I love you with all my heart. Congratulations and good luck on your first year of secondary level. Love, mom in Chisasibi.

I would like to wish happy birthday to Tyler Stewart on August 23, 1996 and Connie Cheezo on September 2, 1996. We love you. From house 12, cluster 1 Wemindji

We would like to wish a happy birthday to Jean Paul Martinhunter on September 10, 1996. Happy birthday JP. From Sarah Blacksmith, Eleanor Gull and Valerie Gull. Take care C-ya around.

We would like to wish a happy birthday to my grandma Queenie Chiskamish on August 29, 1996. have a good time on your birthday. I love you so much. From your granddaughter Mary.

We would like to wish a happy birthday to our grandma Maggie Lameboy whose birthday is on September 15, 1996. Have a great day. With all our love, your grandchildren Marcel, Belinda, George, Daniel and Teapot.

Birthday wishes to Margaret Coonishish (Chisasibi) on September 15, 1996 and Marcella Lameboy on September 26, 1996. Also to Veronica Lameboy on September 28, 1996. Hope you all have wonderful birthdays. From Linda and Family

I'd like to wish Claudia Shaylene on her 1st birthday on August 26, 1996. With lots of hugs and kisses. With love from Mary Jane and George. We love you very much on your first birthday. xoxoxo (Chisasibi)

I would like to wish a happy birthday to Joni-Lee on August 25, 1996. Be a good girl on your birthday. From Mary Jane and George. xoxoxoxox (Chisasibi)

A very special birthday wish going out to my daughter Shelley Matches on September 13, 1996. You're my only sweetheart. I'll always love you, care for you and always be there for you. Love, mom in Nemaska. PM

I would like to wish birthday greetings to Thomas S. on August 17, Demerise on August 23 and Samuel on August 21. Have a wonderful day guys. Hope you enjoy you days. May the good Lord bless you sis Marilyn S.

We would like to wish a happy belated birthday to our friend Dominic Swallow on August 11, 1996 and most of all take care. from the chipmunks PM and DT in Nemaska.

We would like to wish a happy birthday to Phylliss Tomatuk on September 2, 1996. Wishing you a wonderful birthday and many more to come. From Larry, Dolores and Kerri-Anne.

Birthday wishes going out to our daughter Kerri-Anne on September 11, 1996. May your day be as special as you are. We love you always. Happy birthday and many ore to come. Hugs and kisses from mom and dad.

I would like to wish a happy belated second birthday to my sweet adorable nephew Matthewsh on August 2, 1996. Hope you had a great time on your b-day. With lots of love, hugs and kisses. from your auntie in Eastmain.

We would like to send a birthday wish to sister Lucy Mary Trapper whose birthday is on September 19, 1996. This time we didn't forget your birthday. We will send you something n the mail. We love you and miss you a lot. From your sister Linda, Gary Brandon, Mason, Josiah and baby girl Shania Cooper. North Bay, Ontario.

I want to wish my grandpa Rene CoonCome happy birthday on September 25, 1996. You are the greatest and wonderful grandpa any boy could ask for. Love always, Sebastien CoonCome. P.S. Mom and dad send their love too.

I want to wish a happy birthday to a very special friend Cousin Christine Bearskin Sr. Her birthday was on September 27, 1996. I'm glad you are my cousin because you are easy to talk to. From P. Pepabano.

Wishing a happy birthday to our daughter Melanie Gull on September 29, 1996, our baby Willie J. Happyjack on September 23. We love you both very much. Love and kisses to you both. Love and prayers mom and dad. Brother Bobby H.

I would like to wish a happy birthday to a special friend Valerie pepabano on September 24. Happy birthday and many more to come. From Caroline

I would like to wish a happy birthday to Jennifer (Papio) Pepabano on September 6. From Francine Matthew (Chisasibi)

I would like to wish a happy birthday to Jennifer Pepabano on September 6. From Caroline.

Belated birthday greetings to my cousin Louisa on August 15. God made us cousin, but we both know that in our hearts we are sisters and most of all we are best friends. Hope you had a good day. From your best friend Margaret (Chisasibi)

Happy belated birthdays to Abraham Sealhunter on July 31 and Bryan Rupert on August 2. Hope you two had good birthdays. All my love and kisses, from grandma Nellie.

Happy birthday to my auntie Greta Martinhunter who'll be turning 23 on October 2, 1996. You gave me a name, I'll give you my love. From your nephew Linden Martinhunter. P.S. My big brother Ericsh also sends you his love on your special day.

Sending birthday greetings to our granddaughters Benita Weistche. Her 4th birthday is on September 5, 1996 and to Roberta Stephen on September 7, 1996. happy birthday and many more to come to both of you. Love always, grandma and grandpa Shashaweskum (wemindji) xoxoxoxoxoxoxxo. P.S. Good luck in School!

Happy birthday to Margaret on her 22nd on October 9. From Boysh. happy birthday to all my grandchildren. From Boysh.

We would like to wish a very happy birthday to my sister Lisa, her birthday is on October 4, 1996. From Jason, Nina and Bete.

Happy 17th birthday to Claude Coon. He will be celebrating his birthday on September 2, 1996. Wishing you all the best in the years to come. In friendship RI MM in Mistissini.

Happy belated birthday wishes going out to a special cousin Agnes Pet. on August 3 and many more to come!!! Hope to see you soon. P.S. Caitlin, I can't wait to sleep with you again!! Stephanie.

Happy 2nd birthday to our little niece Shelley matches on September 13 in Nemaska. We wish you all the best in life and we love you so much. Love always, Edith and Gordon (Mist) xoxoxoxo

A special birthday wish going out to a special boy in Haileybury. Malachi W. on September 15. Finally four years old. I wonder how much you're going to grow while you're gone. I love you and have fun on your special day. NW.

Happy birthday to Janie Wap. on September 11. I hope you have fun on your day. From NW.

Happy birthday to our two good

friends Sherry D. on October 9 and Theresa W. on October 11. One more to go and then you'll reach the legal drinking age! You can wait. As if. NW and LC.

I would like to wish a happy birthday to Nigel Dylan on September 1st on his second birthday. We love you very much and you are special to us. Love always, Chiskamish family and Marie Jane and George. xoxoxoxo P.S. Take care. have fun in Montreal

I would like to wish a 1st belated birthday to Claudia Shaylene on August 26, 1996. We love you very much and you are very special to us always. Love, mom Marie Jane and George. xoxoxo

Birthday wishes going out to my cuz and friend Brenda Joyce Moore on August 31. Happy 17th birthday! May your day be as special as you are. Take good care of yourself and don't party too much buddy! Love in friendship. Tanya.

Happy 1st birthday going out to muscle man Daylon Longchap on September 10 and many more to come!! We love and adore you so much!! Hope everything goes well for you and your check-up too. Love, your two nannies Stephanie and Demerise and your friends Leonard, Shayna and Samantha at Daycare. P.S. Don't tell mom and dad how much we feed you or else they will put you on a diet.

I wanna wish a happy birthday to my niece Josephine Masty and my friend Rachel Kawapit on August 3, 1996. happy birthday and many more to come. Love always, aunt and a friend, Patricia M. Whapmagoostui.

I wanna wish a happy birthday to Dennis his birthday is on September 16. Many more to come. Love always, PMM. Whap. xoxox.

Happy birthday to our sweet little girl Taralyn Leona Jamie Weistche who will be turning 2 years old on September 25. You have brought a lot of happiness and joy into our lives since the day you were born. Also you are a very special little person to us and we will always love you and we will always be there for you. With all our love, hugs and kisses. From Mom and Dad.

102-WEDDINGS

I would like to say congratulations to Annie Beaurgard and George Trapper on their upcoming marriage on August 31 in Chibougamau. Happy wedding day to you both. I hope you have a wonderful time on your special day. Best wishes and many more years to come. I wish you a wonderful lifetime together and forever. With love and prayers, Annie Trapper and kids. P.S. have fun on your new journey George and Annie take good care of each other. By SEW

Congratulations to April and Tony Gull on their wedding day on July 26 and the birth of their baby boy on July 4. Happiness always. Wonderful lifetime. Love always, your sister and sister-in-law Deidre Blackned in Wemindji

Congratulations to Lawrence and Winnie Iserhoff whose wedding was on August 23, 1996. We wish you both a happy future. From Linda, Gary, Brandon, Mason, Josiah and baby girl Shania Cooper. North bay, Ont.

I would like to congratulate my friend Linda Loon who got married to Samuel Trapper on July 19. I wish you joy, love and happiness all the days ahead and a big hooray to Teesa who has started walking!! In friendship, Stephanie.

We would like to congratulate two special couples. Mina and Bary, Helen and Jacob Lameboy on their wedding day on August 23, 1996. Wishing you both a happy life together. From everybody at B6 Hs. #3.

Congratulations to Gloria Asquabaneskum and Thomas Jonah on their upcoming wedding on October 4, 1996. We wish you both all the best. From Eric, Linda, Ericsh and Linden.

Congratulations and best wishes to my friends Olivia Shanush and Terry Visitor on their upcoming wedding on Friday, September 6, 1996. May special happiness fill this day for both of you and enjoy all life's happiest things! With love in friendship, Jeanette (Wemindji) P.S. Happy birthday Olivia!

103-ANNIVERSARIES

Happy anniversary going out to our loving parents Roderick and Frances Hester on June 19th. Wow! Forty years have gone by. We have loving memories we will cherish forever. You were always there for us. You guided us. you comforted, you encouraged and most of all loved each and every one of us. We thank you so much for everything. God bless you both. With lots of love from our children. Jim, Evelyn, Raymond, Floria, William, Lucie, Emma, Jennifer, Barb and Roger.

I would like to wish a happy anniversary to my husband Thomas which will be on September 5th, 1996. I want to tell you how much ILY even though we had rough times in our lives together. There were hard times almost too heavy to bear. One in 1974 and another in 1989. This one was very hardest one losing our beloved son. But you're there standing beside me in the hardest time of my life. But there was a person who was standing beside us which is the unseen friend which is our savior and Lord. That's why we're still walking together. Today is the hardest days of our lives. I want to thank you for that. ILY. It's been 27 years now. Happy anniversary once again sweetheart and many more to come. love, your wife Josephine. xxx I also want to wish a happy 17th birthday to our son Claude T. Coon on September 2, 1996. We love you so much our baby boy. Mom and dad.

We would like to wish our parents a happy 44th anniversary. Mary and Sandy Masty on August 28, 96. Love always, your children and grandchildren. Whapmagoostui. xoxoxoxoxoxo.

We would like to wish our parents Ronnie and Elizabeth Georgekish a happy 20th anniversary on August 25. Love always, your children (Wemindji)

Happy anniversary to Tammy and Ricky Con on September 6th in Mistissini. From two people that love and miss all four of you. Montreal.

I want to wish a happy anniversary to two wonderful friends from Wemindji, Jeannie and Phillip Georgekish on September the 24th. Hope you guys have a long happy life together and many more to come. From your friend always, Josephine Happyjack.

We wanna wish a happy 21st wedding anniversary to our wonderful, loving, caring parents Linda and Gilbert Georgekish on August 6, 1996. We love you both so much and we wish you both happiness. Love always, your daughter Melinda and your son Sidney in Waskaganish.

Happy 15th anniversary to my mom and dad (Steven and Emily Neeposh) on August 18, 1996. I love you both so much. You both are wonderful parents. God bless you and always will. With love from your daughter April Neeposh (Nemaska)

104-GRADUATIONS

Two thumbs up going out to Beatrice Gunner who graduated from VMS in Mistissini on June 20. Congratulations and I wish you all the best cause you're simply the best, better than all the rest!! From Stephanie.

105-OBITUARY

In loving memory of my beloved brother Henry! Remembering you always. You were always there for me and I thank you for that. You were there to share my feelings with you. You made me laugh when I felt sad and alone. Now you are gone to heaven and that U are happy. But now I found someone that made me happy like you did. he's there when I need him. Henry! thanks for everything U done for us. Love U always and forever. I will love this person like I loved you and more. he's a precious thought to me, a treasure in my heart. He's someone who has played a very special part. Remembering you always, By Annie Trapper and kids.

202-FOR RENT

Looking for a room in Mtl? If you are studying in Mtl or thinking of moving here. I have one or two rooms to share with one or two girls. Smoker or not. Contact Barbara at (514) 932-5301

300-PERSONALS

I just want to say hi! to my friends Cecile Sutherland in Moosonee, Ont. and to Pauline Hunter. So, how are you guys? Hope you two have good lives. Remember R.C. Mission? Anyways, Cecile, call me sometime, you have the number, I think... From friend Margaret, Chisasibi.

Just to let you know that you are my best friend and my dad and I will always love you and Jesus loves you too. Your daughter Marilyn R. Shecapio in Mistissini. xoxoxoxoxoxoxoxoxoxoxoxoxo

Edith Trapper. Just to let you know you being a good friend. When I was sad you make me happy. I thank God for a friend like you. Friend always, Marilyn Shecapio in Mistissini.

Metis Man, 30, of Winnipeg seeking Native Pen-Pals for friendly exchange of letters, wisdom, healing, reconnection. 18+ M/F. Larry Bone, 90C0639, P.O. Box 149, Attica, NY, 14011, USA. Wants to learn.

Wishing Lucy Neacappo Jr. good luck in her studies at Canadore College and a safe trip back to North Bay on August 24. Hope to see you again next summer. From the receptionist CHB.

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CREE REGIONAL AUTHORITY

ADMINISTRATION REGIONALE CRIE

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C.R.A.
A.R.C.

G.C.C.Q.

2nd Job Posting

OPEN POSITION: Coordinator of Economic Development
LOCATION: To be determined
COMPETITION: CRA - 421
CONDITION OF EMPLOYMENT: One year contract(possibility of renewal)

Under the direction of the Director of Community Services, the coordinator of Economic Development is responsible for overseeing the Economic Development portfolio on behalf of the C.R.A./G.C.C.Q. and of playing a liaison role with the federal and provincial government and agencies on behalf of the Cree Nation. More specifically, the coordinator of Economic Development will ensure that all communities are informed of the availability of government funding and assistance programs; develop in consultation with all communities, a Cree Nation Economic Development Plan; provide assistance to the Cree LMB (or its successor) on behalf of the C.R.A. Economic Development Services group; support the federal and provincial negotiations on issues pertaining to Economic Development and work with all local Economic Development Officers on matters relating to Economic Development in the Cree communities both at the local and at the regional level.

EMPLOYMENT REQUIREMENTS:
A Bachelor's Degree in a relevant field (Commerce, Business, Adminstration, Management or Economics, etc...) and 5 years of pertinent work experience; or Post Secondary Education in a relevant field and 7 to 10 years of pertinent work experience;
Knowledge of government funding and assistance programs;
Knowledge of Cree government relations;
Some work experience in the James Bay Cree environment;
Fluency in English; Knowledge of Cree and French would be an asset.

The salary shall be commensurate with qualifications and experience. The Cree Regional Authority offers an excellent fringe benefit package.

Interested candidates should send their resume stating competition number CRA - 421 before October 11, 1996 to:

Selection Committee
Cree Regional Authority
2 Lakeshore Road
Nemaska, Quebec
J0Y 3B0

Telephone: (819) 673-2600
Fax: (819) 673-2606

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Join **Maamuitaau** each week
for stories that reflect Cree culture,
entertainment, education and politics.

Saturdays 06:28 SRC Sundays 07:00 CBMT, 18:00 SRC

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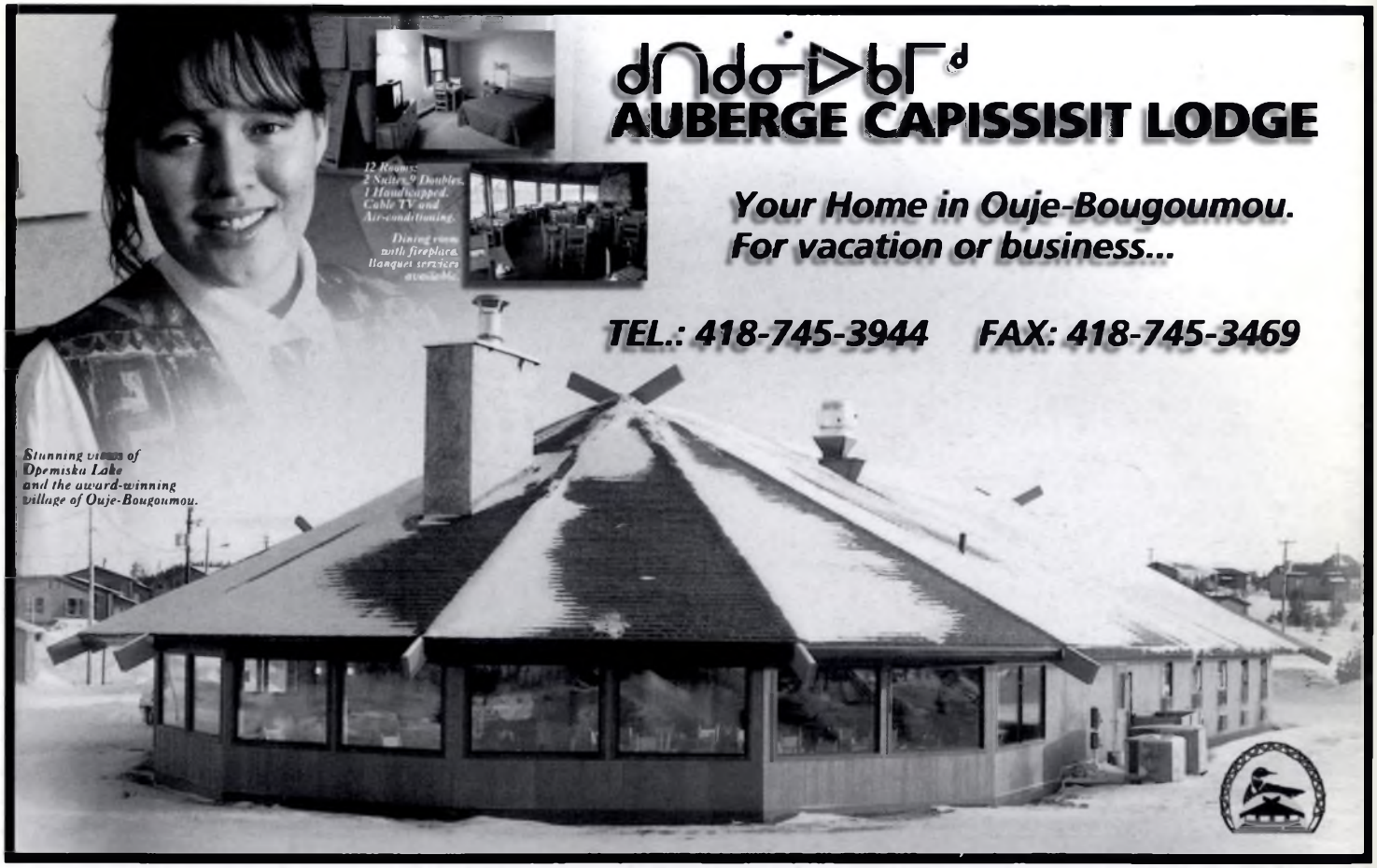
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